



PUBLICITY PHOTO: Marcia Glazer (right) and unidentified unflaying object. Blood Drive executive stated that Big Bleeder was in photo but we couldn't find him.

Patrick A. Rahming

Blood clinic opens

This morning at 10 am the blood drive clinic becomes Quebec's only source of blood for transfusions. The week-long drive's objective is five thousand pints.

A ribbon-cutting ceremony at 1 pm will officially open the clinic. Dr. R. V. Christie, Dean of Medicine, John Turner, Mr. Justice G. M. Hyde, Gerald Bronfman, Chickie Fuhrer, and Suzanne Cohen will speak at a short reception.

Bleeding is to take place in the Ballroom from 10 am to 6 pm every weekday through to October 29. Evening clinics will be held next Tuesday and Thursday until 9 pm with Mike Stephens of CKGM broadcasting from the bedsides.

Prizes will be awarded to the first one hundred and fifty donors each day. In addition, there will be daily prizes. Dinners for two at Montreal restaurants, theatre passes, football tickets and subscriptions to Time and Playboy are up for grabs.

An Air Canada ticket to anywhere in North America, two Yamahas, and a \$100 Savings Bond are grand prizes to

be given participants. Winners are to be announced at a "mammoth" blood drive TGIF dance next Friday night.

It is the duty of every citizen to contribute as much as possible to the welfare of the community. Blood is one of the easiest and most valuable contributions to make. Easiest — because it can be given at no expense of money and little of time, and at no risk or discomfort. Valuable — because it saves lives and speeds recovery. I urge all students to answer the call of the Blood Drive.

Dr. H. Rocks Robertson
Principal and
Vice-Chancellor

groups for the most sanglant response to the drive's campaign.

The 5000 pint objective, highest in the Blood Drive's history, will only be met if graduate students and professors help, according to the campaign's executive.

Publicity Chairman Dave Tarlo hopes to keep campus interest high with the aid of the Droplettes, who he feels are much more appealing than sound trucks. "They're human," he said. "Women," he added.

Hot soup, coffee and doughnuts will be offered donors, some of whom may also choose to watch a film, "Hemo the Magnificent".

Ernie Smith, head of the clinic, suggests that those who have made appointments to bleed present their cards at the clinic to save confusion and avoid waiting.

Bizarre trophies like the Clot, Bloody Boris, Bloody Mary and Bloody Godiva will be awarded to various competing campus

Trudeau to address Liberals

Pierre-Elliott Trudeau, Liberal candidate in Mount Royal, will speak to an open meeting of the Liberal Club today at 1 pm in Room 26 of the Leacock Building.

Trudeau, a professor of constitutional law at l'Université de Montréal, recently poined the Liberal party along with journalist Gérard Pelletier and labor leader Jean Marchand.

He is contesting the Mount Royal seat with NDP candidate

Charles Taylor and Conservative Peter Wise.

Taylor will be speaking simultaneously at Birks Hall of Sir George Williams University.

All three candidates are to join in a debate on Monday November 1, at the YMHA, 5500 Westbury Ave.

Books coming

A wildcat strike by truck drivers in Buffalo nearly stemmed the flood of books to the University Book Store.

The trucking company involved ships books for the McGraw-Hill Book Company from Buffalo to Toronto. McGraw-Hill has arranged to have a police convoy deliver the books to Toronto, from where they will be brought by rail to Montreal. They will arrive shortly.

Physics conference starts

Physics undergraduates and professors will meet here today for the first Canadian Undergraduate Physics Conference. After a visit to RCA Research Laboratories, Dr. R.E. Bell will address the opening banquet in the Radiation Laboratory at 7 pm.

At 8:30 pm in Moyse Hall, Professor P.I. Dee of the University of Glasgow will deliver the Rutherford Memorial Lecture. His lecture will trace the development of the theory of the atomic nucleus since Rutherford.

Several major lectures will be given tomorrow and Sunday. The

speakers include Dr. B.T. Stoicheff of the University of Toronto on "Recent Laser Experiments", and Dr. J.E. Hardy of Carleton on "Aspects of Theoretical Quantum Mechanics".

Students will present short papers based on research done during the summer.

In past years the deadline for reserving advertising space in the McGill Daily was noon, two days prior to the date of the issue in which an advertisement was desired.

Since the beginning of the current advertising year, the Daily has found itself in the unprecedented and unhappy position of having to refuse advertising space to campus organisations simply because the advertising lineage capacity for individual papers had been reached. When it was found recently that advertising space was booked up until the second week of November, the following was decided:

1. Until the present back-log of advertising has been cleared, the McGill Daily will be publishing bigger papers. This means there will be more advertising space available.

2. Campus organisations which intended to advertise between

now and the second week in November, and were regrettably turned away, may now place ads in the additional space provided.

3. ALL CAMPUS CLUBS ARE URGED TO RESERVE ADVERTISING SPACE FOR AS FAR AHEAD AS MARCH 1966. ONCE YOUR ORGANISATION HAS RESERVED SPACE, IT IS YOURS. ON THE OTHER HAND, WE CANNOT HOLD SPACE OPEN FROM DAY TO DAY JUST BECAUSE THERE IS A CHANCE THAT SOME CLUB MIGHT WISH TO PLACE AN AD.

If your club or society plans to advertise upcoming events, please come to the Advertising

Office on the Main Floor of the University Centre, regardless of whether your event is to take place in the first or second term. Even now, some odd day far ahead may already be booked up. However, we feel co-operation between the Daily and your club will result in a workable advertising schedule, provided it is discussed in advance.

We can say with reasonable certainty that the old deadline — noon, two days prior to the date of publication — will be unrealistic for the rest of the year. We can say with absolute certainty that no advertising space will be available and no advertisements acceptable beyond the two-day deadline.

An open letter to our advertisers

We suggest the following steps:

1. Reserve your space now.
2. All copy (material to make up the advertisements) must be submitted in legible hand-writing by noon, two days before the day on which the ad is to appear. If the copy is submitted only one day before, proof-reading by the advertising department is not possible and any ad appearing incorrectly in the Daily the following day will be

the responsibility of the advertiser.

McGill Daily advertising is divided into commercial advertisers and campus advertisers. We feel that campus organisations should have first access to advertising space. However, we repeat that we cannot refuse non-campus advertisers just because some student society might wish to advertise.

The Managing Board

OCTOBER 22, 1963

The McGill Daily is published five times a week by the Students' Society of McGill University at 3480 McTavish Street, Telephone 288-4231. Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash. Postage paid at Montreal. Editorial opinions expressed are those of the Managing Board and not the official opinion of the Students' Council.

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STAFFERS FOR THIS ISSUE

"We pay for the daily. It should say what we think. We should control the daily. It's ours." I work for the daily, hard, 20 hours a week, this summer I earned \$2.20 an hour, who are you? how much did you say you pay for the daily? whose did you say the daily was? many people work for the daily, hard, well, you many people, how does it feel? do you think it's a plot? news, Eileen Barbara Sheila Bob Scott, grant and DOUGLAS and BOB, skinner on sports, shulterbug I forgot.

The blood drive

In 1954, the campus pumped out 1,728 pints of blood; in 1964, a record drip of 4,120 pints of the stuff was recorded. Hopefully, this year will see the record smashed.

There should be no need to remind students of the continued and pressing need for blood in our hospitals. A glance at the weekend carnage lists in any newspaper should suffice. This year's blood drive will be the first practical test of our social awareness; if we fail, we are going to look silly.

Stennis speaks

Big coverage was given to Mississippi's Senator Stennis last weekend. It appears that after due deliberation the great man was forced to the conclusion that the teach-in movement has been infiltrated by Communists.

The definition offered of communism was an interesting one. Most Americans who disagreed with the Administration's policy on Viet Nam were "loyal". But, he added, there were others who appeared to "sympathize" with the "Viet Cong".

Local teach-inners should beware. It is permitted to have disagreements with the planners who send the big B 52s to pound South Vietnam into the dust. But it is not permissible to feel sorrow for the mangled, the burnt, the legless and the dead who are strewn across the paddy fields.

One should try to be objective.

Absurdity of the week

ACTRA is a much respected trade union; it is all the more pity that it should have decided to demand from CBC that scripts should be accepted only from writers who are members.

Clearly the idea of a closed shop can be of tremendous benefit to employees who need some kind of guarantee from the employer. But it seems silly to demand that a good script from a non-member be turned down just because there is a mediocre one available from a member. What ACTRA should be doing is pushing for a decent rate for everyone who supplies creative work for the medium.

The campaign

For anyone who confines his reading to the comparatively sophisticated analyses in the local press by the professional psephologists, it comes as a shock to listen to something like Mr. Pat Burns' open line show on CKGM.

We are not concerned with Mr. Burns' brusque brand of concentrated sadism; but some of his callers betray not the slightest knowledge of what is happening in their various ridings. From the frozen wastes of, say, the South Shore come plaintive voices inquiring whether there is an election; whether there is a candidate; whether they should vote. Usually this is followed by a cheerful illiterate identifying himself either as the campaign manager or even the candidate. The standard of dialogue that follows is truly terrifying. It is recommended listening for those who really want to hear non-participatory democracy in action.

LETTERS

How It Is Done

Dear Sir:

Recently, I have heard rumours that various students in the Law Faculty and other 'conservative' types on the campus are planning to force the Students' Council to take up discussion of a resolution that would have the ultimate effects of removing Mr. Patrick MacFadden from his post as editor of the Daily. It is always very difficult for an individual to protect something as delicate as free thought from the onslaught of a well-organized, non-thinking mob. The fact that the mob in question prefers three-button suits to black jackets (the former are more acceptable, you know) does not lessen the difficulty. However, it is mandatory that all of us on this campus who cherish free thought and find their mental processes stimulated by radical ideas (whether in agreement with our own or not) make every effort to stave off the censors and would-be thought controllers.

The principal charge against Mr. MacFadden as I discern it (and that is not an easy task since mobs rarely discuss their full aims publicly) is that Mr. MacFadden is or was a Communist and that his editorials have too often been of the radical and/or left-wing variety. The obvious solution of course is to bring pressure upon Mr. MacFadden to be more conformist and if he objects to written editorials which offend no one, scare no one, and above all, cause no one to think — 'smash the presses!' It is not necessary for me, I am sure,

to retell the course of such escapades in the past ranging from William Lyon Mackenzie and the Colonial Advocate versus the 'Family Compact' to the more recent battle between Cité Libre and one Maurice Duplessis; but it does seem appropriate to speculate on what will happen on our campus should the average, non-organized student let this little episode of book burning succeed, without its encountering any resistance.

Once we have 'disbarred' Communists (actual or mythical) from the Daily, what is to stop the institution of a more complete set of restrictions? If no Communists are to be allowed, how about Socialists, atheists, Jews, Negroes, foreigners, etc. etc. etc.? If we are not to stress free education, war and peace, and anti-racism, may we at least have strong words about apathy at football games and vicious attacks on talking in the library (both bona fide campus subjects)?

It is interesting to note that under Mr. MacFadden and his colleagues, the space devoted to editorials has rarely been greater than that devoted to letters to the editor and, in fact, due to the difference in size of print used, the latter is generally greater. How about our congenial Daily of the future? After all, letters to the editor have been known to express views with less than 100% consensus among the student body.

In short, a time is coming when the student of this campus will have a first-hand experience in learning how books are burned, conformism is made mandatory, and a Barry Goldwater is nominated. The action that we take on this matter at coming meetings of the Students' Council will testify to the world around us as to our feelings about free speech and

radical thought — one way or another.

Marvin Blauer, Ph.D. III,
Political Science

Disillusioned PC

Dear Sir,

At the Hyde Park held October 20th, the students of McGill were treated to a spectacle of bombastic prejudice when a Mr. Shapray accused the Daily's editor of using the paper to expedite the aspirations of his own ideology. The remarks were not really worthy of comment as they stood, but they symbolize a new belief inherent in many of those who justify American intervention in Vietnam — "He who stands not with us is red" or as Mr. Shapray preferred to say — "pink". This is a dangerous attitude, a weaker version of the totalitarian theme of stifling all opposition.

As a freshman, unfamiliar with the campus political parties, I had planned to join the conservatives. After listening to this self-acclaimed Tory I am forced to believe that his party cannot be genuinely conservative but must be grossly misrepresentative of the true PC ideals. The tone of the speech delivered by Mr. Shapray could not help but remind me of the self-righteousness of Southern bigots who defamed the late President Kennedy. The theme is as old as dictatorships. Mr. Shapray treads the same path as Adolf Hitler in trying to capture followers, using the Communist party as a *bête-noire*.

Norman Dale, B.Sc.1

The Man On Horseback

Dear Sir,

Recently a petition demanding the removal of the Editor of the McGill Daily was cir-

culated with a finesse that a well-known American Senator called Joseph McCarthy would have lauded.

It is surprising to see an active, organized conservative wing among McGill students today. I say "today" because even in the depths of our North American affluence, students have come to realise that their goals are neither the approval nor the maintenance of the "status quo", but rather a general questioning and analysis of their society.

At the Students' Council meeting of Wednesday October 20th I witnessed freedom of expression being threatened by a concerted student effort. As a Political Science student I was appalled at a type of behaviour one would expect at a market bargaining table. Surely the kind of underhanded lobbying that we all know frequently takes place on Parliament Hill is hardly appropriate in an institution of higher learning.

But what is more astonishing is the fact that minority group members are leaders in what can only be called a reactionary movement. This is somewhat saddening because they are precisely the ones who have historically always suffered at the hands of ultra-conservatism.

Julianne Aneckstein, Ph. D. 2

Already Going

Dear Sir,

It may interest your readers that an experiment is under way in the post-graduate Department of Geology here at McGill. We (the Adams Club) are just finishing work on a questionnaire circulated for this department, aimed at evaluating the course content and teaching methods of our courses.

When we decided last spring

to conduct the survey, we were surprised to find that a committee of the Faculty exists whose concern is teaching methods and quality. Furthermore, they had made available to the professors a questionnaire for evaluating their own courses. Unfortunately, these had hardly ever been used to date and judging from replies from most professors, it was to some extent simply because they didn't know the questionnaire was available.

Groups of disgruntled students should know that this half-formed means of voicing their discontent already exists. Some regular channel, perhaps via SEC or the Dean's Office, should be opened for students to petition for use of questionnaires. Perhaps it may even be possible to persuade Faculty to make the use of evaluation surveys compulsory throughout the University. One hopefully visualizes a day in the future when professors will vie with each other for higher ratings.

J. Paul Gollightly, Ph.D 3

All Together, Now

Dear Sir,

There are those who don't like the Daily's policy
There are those who do
There are those who couldn't care less

But if right, left or centre
Follower or dissenter
Let your voice be heard
By the medium of the word
Through your press
The firing squad
Is best
In a democracy
Left at rest.

I am Secretary in the Dept. of Economics and Political Science, and formerly attended this University and still enjoy the Daily change or no change in policy since 1957.

Mary E. Quinlan

NOW



photo by Jeremy Taylor

In the atmosphere of magic, the desire to get something for nothing, a whole population hoped, breathed and lived. That in reality the environment was becoming unfit for human habitation in the process did not concern the midas-fingered gentlemen who ruled the city, nor did it affect the dull-fingered million who lacked that golden touch: their dreams were framed within the same heaven.

—Lewis Mumford, "City Development"

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REVOLUTION AND RESPONSIBILITY

Lord Fenner Brockway:

Two important questions arise in any discussion of revolution and the citizen's responsibility. One: how far have we the right to protest, in a democratic society, against the deeds of that society — and, in connection with this question, what are the most effective methods such protest can take? The second question is: what should be the attitude of those who oppose violence, to those violent social revolts of whose ends — if not means — they approve? These are not merely academic questions.

Democracy involves obligations from its citizens. It would be unfair not to recognize that freedom of criticism and discussion are possible at this teach-in, for example, and that this puts a moral obligation on us so to guide our protest as to appreciate the freedom we have been permitted.

But there are times even in a democratic society when governments make demands which outrage the citizen's convictions. The result is a conflict of loyalties — is our first loyalty to one nation or to the whole human family? No one can now endorse the proposition that we must be loyal to our nation regardless of whether it is in the right or wrong. We live in a smaller world, where people know what is happening everywhere, and consequently the sense of a world community is strong.

In America some allowance is made for conscientious objection, but this only applies to those whose convictions are religious, not political. England has more generous laws than any other country for objectors, even though the government did not intend this.

Clauses on conscientious objection should be included in the convention now before the United Nations.

The test of any action taken in a spirit of conscientious objection must be: how far will these actions be effective? If the result of the action will be small and tend to make the cause ridiculous — as the Doukhobours' protests have — you must question whether it will create greater prejudice and ridicule, as the action of a lunatic fringe. Will such action really serve to arouse deep, serious interest in the public?

My second question concerns the attitude someone who objects to violence must take when confronted with a violent revolution of whose ends he approves. I lost the concept of absolute pacifism during the Spanish Civil War. I have come to the conclusion that — if you want someone to win — if you are morally honest — then you must do something to help him to win. This can take the form of service in auxiliary, non-combatant forces, such as the hospital brigade, or you can speak or write in support of what is right in his purposes, and urge a peace settlement which will achieve those purposes.

Staughton Lynd:

I feel separated by a great distance from those American liberals who know that women are being burned alive and children as they cower in underground shelters are torn to bits with grenades, but who, like the Pope in *The Deputy*, believe that stopping Communism comes first and so, sadly, do nothing. They find it easy to condemn the United States' action in Santo Domingo because there are no communists there. The magic word "communism" blurs all kinds of action and reprisals.

The Russians use the word "mistake" when they refer to Stalin's policies; we use it with reference to, for example, the executions of the Vietnamese. As a historian, I have no doubt that when the twenty-first century writes the history of Viet Nam, they will call our actions not a mistake, but a sin.

It is a mistake to believe that our military force and CIA can make and unmake governments all over the world and somehow not affect the quality of our democracy at home.

I think that Americans should say to themselves: "When they killed Lumumba, I was not an African. When they invaded Santo Domingo, I was not a Latin American. When they burned and tortured Vietna-

mese women and children, I was not an Asian. And when they imprison Americans it will be too late."

All pacifist assumptions are not true. It is false that both sides are equally wrong, and that violence can accomplish nothing constructive.

In democracies like Canada and the United States we should petition the government on the policies we disagree with. But there are limits to our influence. If congress decides to annihilate the rest of the world it is not necessary for us to assent for this to happen. President Johnson was elected because his opponent was too warlike. He said he would not move forces north in Viet Nam. Three months later he made a private decision to do just that, and his shifting positions since then have shown no respect for the opinions of the people. This is an outrage to constitutionality.

At the Nuremberg trials the United States said the Germans should have refused to obey orders to commit crimes against humanity. I cannot see that this principle is affected by whether or not that order is the product of a democratic political process. It is clear that American servicemen have committed in Viet Nam some of the actions explicitly defined at Nuremberg as crimes against humanity. I would find it quite in accord with the spirit if not the letter of Nuremberg for a conscientious and responsible American to refuse to have anything to do with the Air Force, even to disaffiliate himself in every possible way from the entire war effort.

This war goes against certain moral imperatives. What is to be done? This is the most difficult problem, since the thing is not only to denounce the war and to disaffiliate ourselves publicly from it, but to stop it.

The war in Viet Nam is not an isolated error in American foreign policy, but part of a pattern. We have the phenomenon of one government attempting to be the policeman of the world. This same thing has occurred in other countries, in other centuries. We try to convince ourselves that this is not so, that everything is all right.

There is a difficulty over teach-ins: should they be scholarly discussions or protests. We think that surely if it is fully enough documented, our case will reach the policy-makers. So teach-ins become increasingly respectable, until six men can talk for an hour on television in connection with one recent teach-in, without ever mentioning that anyone is being killed in Viet Nam.

Non-violent demonstrations are one way to bring our case before the public — before the majority of American citizens who, even if only for the moment, now agree with President Johnson's action. A demonstration of this sort brings the consequences of one's action on oneself, rather than on the majority.

I challenge anyone to know in advance that he is going to start a revolution. The fabric of the law itself is enlarged by such action, when the conventional channels of action have been clogged. And I believe that the American president in his hubris has done that. In a nation whose parliament is not responsive, non-violent demonstrations may seem the only way. They need not be only negative; they can suggest what has been left undone, as well as what has been wrongly done.

There are three specific things we can do:

Young Americans can go to North Viet Nam to help the people rebuild, acting as inadvertent hostages; They can defy the Logan Act and act as private citizens to negotiate peace with North Viet Nam;

They must begin to live, from day to day, in a way which builds a radically new society, since the anti-war movement will last for the duration of the war — rather than simply campaigning on one issue. Not only must we refuse the draft; we must start a selective service of our own, where people sign up for two years of service. On the basis of this service we can set up a planned economy of our own. This protest is not merely negative; we can compel the administration, if it insists on taking our bodies, to drag us away from productive work like planting trees and growing food, healing the sick, etc. We can make the beginnings of a world in which, in the words of the song, "Someday they'll have a war and nobody will come".

Whatever our beliefs, we must speak them with our lives.

We must be men first, and Americans at a later, convenient date.

To do this, we may have to become exiles within our own country.

George Grant:

I speak as a Canadian Nationalist and a conservative. The United States is a world empire. Its life at home is controlled by mammoth corporations and through these bureaucracies it controls a large proportion of the globe.

In this society, the nineteenth century idea that the citizen makes his society by his vote is less and less relevant. Democratic citizenship is not compatible with a technological bureaucracy — our vote has no effect on the making of major decisions. We can make a few local decisions, nothing more.

Canada is moving toward being a satellite of the United States' empire. And Canadians live much of their lives under the same imperial bureaucracies. The institutions of Toronto are much the same as those of Detroit. But traditional democratic means such as the vote and support for political parties still have more meaning that they do in the United States; in our smaller sphere, we can determine more policy by the use of our vote. Thus it is important to show that we do not always follow the United States' line.

I part company with the new Left, not in their indictment of the wrongs of their society, but in their belief that protest action will work.

The more we escape natural necessities, the more we are subject to automatic, technological necessity, which is no less constraining because it is less obviously there. Why should this system be more humane than empires in the past have been? They now have far more power. In the technological era, people in the mass do not count anymore; they can be destroyed.

Why, say, should universities — which now exist to provide personnel to keep the technological system going — be diverted from their purpose? The system is self-perpetuating. One example of this is the space race, which is seen as a necessary thing. The theory is "If it can be done, it must be done and surely will be done" — this is the meaning of the autonomy of technology.

I question the new Left's theory on the internal contradictions of capitalist society, which will make it collapse.

In our monolithic society, the pressures against individuals participating in society are enormous; this is what the new politics of protest has tried to overcome.

Hope in the future is the chief opiate of modern life — peddled by leaders on both sides of the Cold War. It keeps us from looking at reality. But we can easily slip into its opposite, despair. Moral fervour should be used on reality, not squandered on hope.

When the new left speaks as if it were possible by marching and sitting to turn North American society away from being an empire protecting its interests in the world by violence, I do not know how they can think this. Their politics of hope and utopia seem to me a kind of dream from which analysis should waken them. They seem to think that these massive institutions that stifle human excellence can be overcome. I think this arises from a profound misinterpretation of human history.

Universities opt out of defining morality and truth by becoming lost in fact-gathering. Perhaps it's simply that the truth is so unpalatable that we don't want to face it.

North America is in the forefront of the world now because it has most fully realized the predominance of technology. We do not know the laws of this system yet. And we must see it for what it is, and not fool ourselves. There is the potential for tyranny and the greatest inhumanity ever. We must find out where pressure can most effectively be applied.

In this ferocious era, if we are to keep ourselves human and be effective citizens, then our first obligation is to be free. Our greatest obligation as Canadians is to work for a country which is not simply a satellite of any empire.

If we do not face reality we may be able to avoid the great evils of despair and pessimism, but we also cut ourselves off from any chance of maturity and effectiveness.

Joy Fenston
Editor of NOW

THIS REPORT ON THE SEMINAR ON REVOLUTION AND THE CITIZEN'S RESPONSIBILITY, THE FIRST IN A SERIES OF FOUR ARTICLES ON THE INTERNATIONAL TEACH-IN, CONSISTS OF DIRECT QUOTES AND PARAPHRASES OF THE SPEECHES. TO THE BEST OF OUR ABILITY, THEY ARE TRUE TO THE IDEAS AND ATTITUDES EXPRESSED BY THE SPEAKERS.

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All pacifist assumptions are not true. It is false that both sides are equally wrong, and that violence can accomplish nothing constructive.

In democracies like Canada and the United States we should petition the government on the policies we disagree with. But there are limits to our influence. If congress decides to annihilate the rest of the world it is not necessary for us to assent for this to happen. President Johnson was elected because his opponent was too warlike. He said he would not move forces north in Viet Nam. Three months later he made a private decision to do just that, and his shifting positions since then have shown no respect for the opinions of the people. This is an outrage to constitutionality.

At the Nuremberg trials the United States said the Germans should have refused to obey orders to commit crimes against humanity. I cannot see that this principle is affected by whether or not that order is the product of a democratic political process. It is clear that American servicemen have committed in Viet Nam some of the actions explicitly defined at Nuremberg as crimes against humanity. I would find it quite in accord with the spirit if not the letter of Nuremberg for a conscientious and responsible American to refuse to have anything to do with the Air Force, even to disaffiliate himself in every possible way from the entire war effort.

This war goes against certain moral imperatives. What is to be done? This is the most difficult problem, since the thing is not only to denounce the war and to disaffiliate ourselves publicly from it, but to stop it.

The war in Viet Nam is not an isolated error in American foreign policy, but part of a pattern. We have the phenomenon of one government attempting to be the policeman of the world. This same thing has occurred in other countries, in other centuries. We try to convince ourselves that this is not so, that everything is all right.

There is a difficulty over teach-ins: should they be scholarly discussions or protests. We think that surely if it is fully enough documented, our case will reach the policy-makers. So teach-ins become increasingly respectable, until six men can talk for an hour on television in connection with one recent teach-in, without ever mentioning that anyone is being killed in Viet Nam.

Non-violent demonstrations are one way to bring our case before the public — before the majority of American citizens who, even if only for the moment, now agree with President Johnson's action. A demonstration of this sort brings the consequences of one's action on oneself, rather than on the majority.

I challenge anyone to know in advance that he is going to start a revolution. The fabric of the law itself is enlarged by such action, when the conventional channels of action have been clogged. And I believe that the American president in his hubris has done that. In a nation whose parliament is not responsive, non-violent demonstrations may seem the only way. They need not be only negative; they can suggest what has been left undone, as well as what has been wrongly done.

There are three specific things we can do:

Young Americans can go to North Viet Nam to help the people rebuild, acting as inadvertent hostages; They can defy the Logan Act and act as private citizens to negotiate peace with North Viet Nam;

They must begin to live, from day to day, in a way which builds a radically new society, since the anti-war movement will last for the duration of the war — rather than simply campaigning on one issue. Not only must we refuse the draft; we must start a selective service of our own, where people sign up for two years of service. On the basis of this service we can set up a planned economy of our own. This protest is not merely negative; we can compel the administration, if it insists on taking our bodies, to drag us away from productive work like planting trees and growing food, healing the sick, etc. We can make the beginnings of a world in which, in the words of the song, "Someday they'll have a war and nobody will come".

Whatever our beliefs, we must speak them with our lives.

We must be men first, and Americans at a later, convenient date.

To do this, we may have to become exiles within our own country.

George Grant:

I speak as a Canadian Nationalist and a conservative. The United States is a world empire. Its life at home is controlled by mammoth corporations and through these bureaucracies it controls a large proportion of the globe.

In this society, the nineteenth century idea that the citizen makes his society by his vote is less and less relevant. Democratic citizenship is not compatible with a technological bureaucracy — our vote has no effect on the making of major decisions. We can make a few local decisions, nothing more.

Canada is moving toward being a satellite of the United States' empire. And Canadians live much of their lives under the same imperial bureaucracies. The institutions of Toronto are much the same as those of Detroit. But traditional democratic means such as the vote and support for political parties still have more meaning that they do in the United States; in our smaller sphere, we can determine more policy by the use of our vote. Thus it is important to show that we do not always follow the United States' line.

I part company with the new Left, not in their indictment of the wrongs of their society, but in their belief that protest action will work.

The more we escape natural necessities, the more we are subject to automatic, technological necessity, which is no less constraining because it is less obviously there. Why should this system be more humane than empires in the past have been? They now have far more power. In the technological era, people in the mass do not count anymore; they can be destroyed.

Why, say, should universities — which now exist to provide personnel to keep the technological system going — be diverted from their purpose? The system is self-perpetuating. One example of this is the space race, which is seen as a necessary thing. The theory is "If it can be done, it must be done and surely will be done" — this is the meaning of the autonomy of technology.

I question the new Left's theory on the internal contradictions of capitalist society, which will make it collapse.

In our monolithic society, the pressures against individuals participating in society are enormous; this is what the new politics of protest has tried to overcome.

Hope in the future is the chief opiate of modern life — peddled by leaders on both sides of the Cold War. It keeps us from looking at reality. But we can easily slip into its opposite, despair. Moral fervour should be used on reality, not squandered on hope.

When the new left speaks as if it were possible by marching and sitting to turn North American society away from being an empire protecting its interests in the world by violence, I do not know how they can think this. Their politics of hope and utopia seem to me a kind of dream from which analysis should waken them. They seem to think that these massive institutions that stifle human excellence can be overcome. I think this arises from a profound misinterpretation of human history.

Universities opt out of defining morality and truth by becoming lost in fact-gathering. Perhaps it's simply that the truth is so unpalatable that we don't want to face it.

North America is in the forefront of the world now because it has most fully realized the predominance of technology. We do not know the laws of this system yet. And we must see it for what it is, and not fool ourselves. There is the potential for tyranny and the greatest inhumanity ever. We must find out where pressure can most effectively be applied.

In this ferocious era, if we are to keep ourselves human and be effective citizens, then our first obligation is to be free. Our greatest obligation as Canadians is to work for a country which is not simply a satellite of any empire.

If we do not face reality we may be able to avoid the great evils of despair and pessimism, but we also cut ourselves off from any chance of maturity and effectiveness.

Joy Fenston
Editor of NOW

THIS REPORT ON THE SEMINAR ON REVOLUTION AND THE CITIZEN'S RESPONSIBILITY, THE FIRST IN A SERIES OF FOUR ARTICLES ON THE INTERNATIONAL TEACH-IN, CONSISTS OF DIRECT QUOTES AND PARAPHRASES OF THE SPEECHES. TO THE BEST OF OUR ABILITY, THEY ARE TRUE TO THE IDEAS AND ATTITUDES EXPRESSED BY THE SPEAKERS.

Christian Democracy in Chile

During my stay in Chile, I intended to do some research on internal democracy within the Christian Democratic party and use this information as the basis of an academic report on this topic. Unfortunately these plans were foiled; many problems emerged when the Camelot plan leaked out and hit the headlines in Chile — interviews were cancelled and Christian Democratic officials suddenly became unavailable; persons representing the left fringe of the party were completely unwilling to talk about anything but the official party line, and one young party member told me outright: "our people have become suspicious of suspicious inquisitive North Americans". Secondly, much of the documentation that I had gathered in Chile was sent to Canada by mail and never arrived. So in fact this paper will take a rather different format from the one that I had planned partly because the Camelot plan leaked out, partly because of the inefficiency of the Chilean postal services.

It is almost impossible to write about Chile without discussing the Christian Democratic Party and its leader, Don Eduardo Frei Montalva. In November 1964, he won the presidential elections against Salvador Allende, a candidate sponsored by a coalition of soviet-line and home-grown communists. Congressional elections were held a few months later and in a surprise victory, the Christian Democratic Party took an absolute majority of the Lower House seats. However, it was unable to win a majority of the Senate seats.

Frei's political philosophy, as expressed in a number of books which he has written since the mid-1940's is based mainly on the social doctrine of the Roman Catholic Church; he is said to have been deeply influenced by Jacques Maritain's philosophy of neo-thomism.

The party itself is said to be the most dynamic and reformist representative of the Latin American democratic left. It has fired the imagination of the Chilean people as a whole, especially the youth of the country who marched on Santiago 200,000 strong in support of Frei during the election campaign. So complete is the party's hold over young people's minds that it has been in control of all Chilean youth and student movements for several years. Trusted Christian Democrats hold all of the top executive positions in the Union of Students' Federations of Chile and several other youth movements, and basic policy decisions are taken and coordinated within the party structure for all of these bodies.

The party is also making great efforts to weed out non-Christian Democratic senior civil servants, most of them radicals appointed in the late 1940's, to replace them with Christian Democrats. Party

Frei's political philosophy, as expressed in a number of books which he has written since the mid 1940's, is based mainly on the social doctrine of the Roman Catholic church . . . The party itself is said to be the most dynamic and reformist representative of the Latin American democratic left.

leaders claim that this is essential to ensure the efficient implementation of the party programme, but nevertheless, the process appears to have been so sweeping that it may bring about a dangerous overlapping of state and party structures, and a consequent loosening of administrative control devices. It must be recognized, however, that many of the new appointments, and I am thinking particularly of the young and dynamic team in Arauco, will indeed result in speeding up the process of "Revolution en libertad", the party's slogan; it is easy to understand party leaders' impatience with senile ex-army colonels spending their last remaining years in the regal mansions of provincial intendencies when there is work to be done.

What about the party programme? On the whole, it seeks to reconcile the exigencies of rapid development with the maintenance of traditional

individual freedom. It is not an insurgent, anti-imperialist programme, but it has amended some of the traditional concepts of freedom in Chile. For instance, the notion of man's inalienable right to property has been amended to include the requirement that property serve a social purpose, and this new principle can be used to justify expropriation of badly administered land within the framework of the projected agrarian reform.

The two main items on the party's programme have been the object of a great deal of criticism from the left, and much of it seems to be justified.

Chile suffers from a serious, progressively worsening problem of foreign exchange; the methods worked out by the party to decrease its acuity

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is the "chileanisation" of copper, a process which would include purchase by the government of a 25 per cent interest in the major copper companies, and an increase in governmental revenue from the exploitation of the metal. Short of outright nationalisation of the companies, such an increase can only come from an increase in the rate at which they are taxed, or an increase in annual production. The companies have agreed to the latter measure, but only with the condition that the tax rate be reduced. This means that the government's annual take, in absolute terms, is going to increase, but it also means that its tax revenue per ton of copper is going to decrease, and that Chile's copper reserves will be depleted that much earlier. Never have the cries of "sell-out" uttered by the left rung so true!

The agrarian reform project has also been rather disappointing in the eyes of the left, mainly because emphasis has been placed on productivity rather than on the welfare of the campesinos. The government intends to expropriate only those latifundios which are unproductive, permitting efficient landowners to keep large tracts of land, and leaving open the possibility that existing feudal relationships will be maintained in much of the countryside. There will, of course, be minimum wage laws and the like for agricultural workers, but Latin American landowners have never had much trouble getting around those.

So bitter has been the debate on the agrarian reform project within the Christian Democratic party that one irate deputy left the party last August proclaiming that "the entire project is a total sham designed to protect the interest of the landowners". It is extremely difficult for a layman to judge the value of such a complex matter as agrarian reform, but a gesture such as this resignation cannot but lead one to suspect that there is more to Christian Democratic internal politics than reformist zeal and party slogans; that there are also crippling compromises which any non-insurgent party must reach with those who hold the keys to power in order to carry on, whatever the government in office.

Such compromises are discreetly but resolutely denounced by the party's left wing, but with very little result. For months, a group of 14 Christian Democratic deputies have been trying to get the party to radicalize the copper agreements and the agrarian reform project, but to no avail. Finally, as a last resort, they requested more freedom of speech and of vote in the Chamber. The internal debate was still raging at the time I left Chile, and it was expected that the "rebels" would not consider themselves bound by the party position when these topics came up for discussion in the House.

These internal struggles within the Christian Democratic party have received no publicity outside Chile, yet they are of great importance because only through a knowledge of internal party workings can we gauge the party's ability to go beyond paying lip service to social change on a vast scale. As in all human groups, there is in the Christian Democratic party a left and a right wing, with political brokers such as Frei keeping the party together by emphasizing those ideological principles which unite all party members. Right now, it appears that the left is in minority within the party, and its unofficial leader, Radomiro Tomic, has been appointed as ambassador to the United States, "where he can't embarrass the party hierarchy" commented a young D.D. left-winger. Tomic, however, is a charismatic figure with an impact second only to that of Frei himself, and many consider him to be the next leader of the party. If that day comes, the struggle will be extremely bitter indeed.

In the meantime, it is extremely difficult to determine whether the government will have the backbone to push through effective reform projects, or whether the projects will be so watered-down as to become harmless to the interests which they should be uprooting. None of the major projects have been submitted to Congress after nearly a year of Christian Democratic regime. The party claims that it would be useless to present the legislative items to Congress as long as Senate threats of defecating them persist. Many non-party observers, on the other hand claim that the internal struggle over the main legislative items has been so difficult that the party has not been able to agree on them. From conversations held with several Chileans holding these opposite views, I would tend to believe that there is some truth to both interpretations.

The two main items on the party's programme — the "chileanisation" of copper and an agrarian reform project based on productivity rather than the welfare of the campesinos — have been the object of a great deal of criticism from the left, and much of it seems to be justified.

There is one thing, however, on which everyone seems to agree, and I am going to end on this note; if the Christian Democrats do not carry through a programme of major social reforms, if the lot of the common man is not improved by the time of the next elections, Chile will become the first country in the world to elect a communist government. Whether or not U.S. gunboats would appear is not certain, but the emergence of a second communist government in Latin America would certainly add a new and serious element of tension in the hemisphere.

I found the seminar and the opportunity to travel in Latin America valuable and informative; I had expected that the trip would have confirmed my hopes that the democratic left, and particularly the D.C.s, represent a relevant solution for Chile and for Latin America. This has not happened, and I am still not convinced that revolution of a political kind, coupled with a resolute policy of anti-imperialism may not be the only way out of the vicious circle of under-development.

Jean Carrière
McGill University
September 1965

Jean Carrière was one of two McGill delegates to the World University Service Seminar in Chile last summer. In another section of his report, which will be published in a subsequent edition of *Now*, he discusses the problem of political and administrative centralisation in Chile.

South Africa Report

To what extent are Canadians financing apartheid by their daily purchasing of South African products? And what economic advantages or disadvantages do these purchases represent?

And what are the arguments against buying South African?

Supporters of a South African boycott often cite the following arguments:

It is immoral to finance neo-nazi regimes in any way whatsoever, since prosperity tends to perpetuate them;

The African masses are so poor now that even an economic collapse in South Africa would not leave them worse off than they are under the present system;

The Africans themselves—who are surely aware of what the consequences of a boycott would be—are themselves appealing for help in the form of a boycott. They, rather than the apologists and rationalisers of boycott, should be heeded.

Boycott is the last method to induce peaceful change in South Africa; it may avoid an ultimate bloodbath there by compelling concessions and changes in the foreseeable future.

In 1964 Canada imported \$28,797,588 worth of goods from South Africa, of which food products—the largest single component—amounted to \$21,972,380. Canada's total food imports amount to \$241,105,248, so that South Africa supplies 8.9 per cent of this section of the import market.

(Some specific figures: South Africa supplies 20 per cent of Canada's imported dried apricots, 18.4 per cent of concentrated orange juice, 36.2 per cent of canned apricots, 16 per cent of canned pineapple, 11 per cent of raw sugar, 12.7 per cent of brandy and 96.8 per cent of fish meal. These percentages are expressed in value terms.)

Canada's main source of supply for all food items which we import from South Africa in amounts exceeding \$5,000 is not South Africa (the one exception to this is fish meal). Had we bought the South African shares from the other countries which supply the bulk of our imports we would have spent only \$2,029,308 more—less than one per cent of total imports in value terms.

The main source of supply is not invariably the cheapest. And for none of the items studied was South

Africa the cheapest supplier. In fact, had the South African purchases been made from the cheapest suppliers who already sell something to Canada, we would have saved \$4,049,866, (just under two per cent of total imports in value terms).

South African products are not, in general, of a noticeably higher or lower quality than those produced by other countries. Aggressive salesmanship, heavy advertising and attractive packaging are probably more significant trade considerations than slight differences in price and quality.

Some qualifying factors which should be borne in mind: the cheapest source of supply may not have been able to supply more than it did in 1964; there may be other sources with whom we could—but have not done business; agricultural prices may fluctuate—the ones cited in this article apply only to 1964.

Nonetheless, on purely economic grounds it appears to make little difference whether we import from South Africa or not; we do not stand to gain or lose much by these transactions.

Social, political and moral

arguments, therefore, are of more force than economic ones in this discussion.

The methods by which the South African food we eat is produced are of some interest.

When we buy South African products we help to sustain the pass system, which requires every African to carry an official pass at all times. One effect of this is the reduction of the African to an "object":

"The reduction of the African to an object is reflected in official phraseology. To be classified as "idle" (in the pass book) at least implies some measure of free will on the part of the item to be classified. To be "undesirable" or "detrimental to the maintenance of peace and order" is also perhaps something positive, though the point of view is that of the alien ruler (the white man). But the classification of "redundant" pertains to things, not persons. The whole concept of the "canalization" of African labor is more appropriate to the harnessing of water for raw power. And this in essence is the approach of the South African government toward the labour of Africans on White farms, and in industry and commerce. As a servant to the needs of the white man, the African is largely reduced to the level of a commodity."

(Prof. Leo Kuper, *An African Bourgeoisie: Race Class and Politics in South Africa*.)

Africans are restricted from moving from rural to urban areas without permission by means of the pass; this ensures a sufficient supply of slave labour for the farms.

Another source of manpower are the prisons: a source of forced labour from inmates, often political prisoners who broke the law by trying to lead—by our standards—normal lives.

Massive and never-ending police raids are another method of switching population from the cities to the reserves for farm labour. Anyone who does not possess a permit may be caught in the net, anywhere, at any time. After being tried at the Bantu Commissioners Court he is sentenced to imprisonment, then deported. If they are lucky some of the victims will escape jail, but will still be ordered to leave the urban areas for the overcrowded reserves. Welfare workers have come across tiny children stranded alone after both parents were swept off in police raids.

(Continued next week)

This article is based on research by the Students' Council's South African Committee last summer, and submitted to NOW by Mark Segal. By its research, the committee has endeavoured to foster informed opinion on South Africa and to encourage action which will promote human rights and racial co-existence in South Africa.

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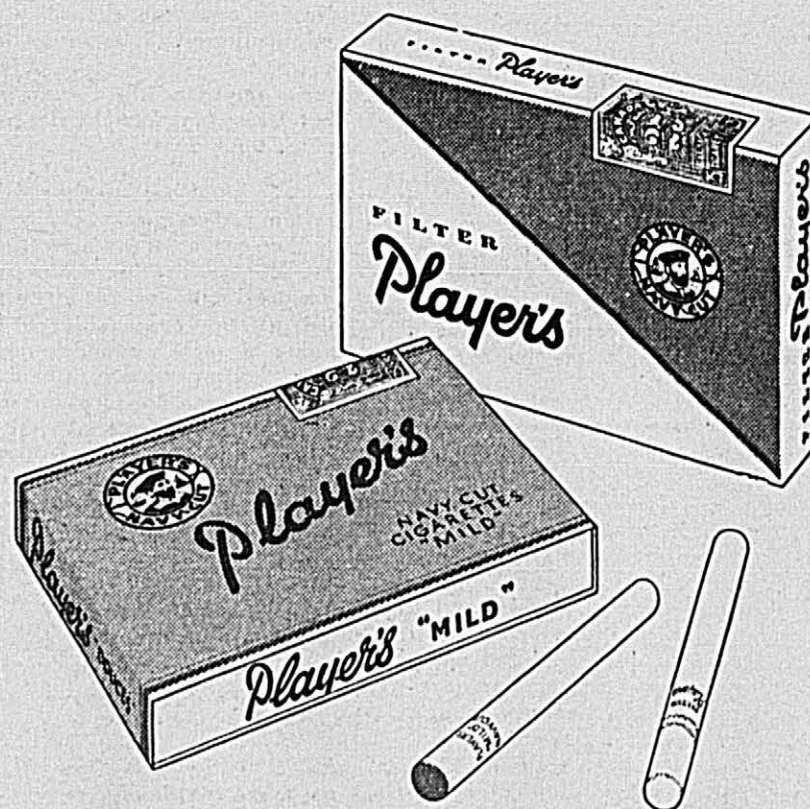
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IRVING LAYTON: THE GENITAL POET

Irving Layton: Collected Poems. Toronto and Montreal: McClelland and Stewart Ltd.

Irving Layton is a *cause célèbre* in Montreal, though few people have heard of him outside of Canada. The reasons for this are obvious: his poetry is good, but perhaps not good enough; and his personality is so forcefully confused with his poetry that it is hard to separate the two. Layton is, in the original sense of the word, the local genius.

It is difficult to separate Layton the person from Layton the poet for two reasons. First of all, the wrong reason: both the haters and the worshippers of a poet will vilify or deify the man as if he were the poetry; if he writes boldly of sex, they will keep their daughters away from him or rush to his bed — two sides of the same coin, of course. This deification (it is really that in both cases) often has a circular effect — it will cause the poet to wear a mask in the image of himself and fulfill the role that has been created for him (Robert Frost is an unfortunate case in point).

This must be distinguished absolutely from that other connection between poet and man, that which makes a man a poet — the fact that a true poet writes out of his own self (what else?) and makes poetry as an act of living. It can easily be seen that to confuse the two person-poet relationships is to confuse the relationship of poetry and life at the very root. How many poets are there who care more about Being a Poet than writing poetry? Layton does not always succeed in keeping the ego separate from the art, but he succeeds more than most local geni, and it is his honest effort to do this that constitutes his value for us.

This may seem paradoxical to those who consider Layton primarily an egoist, a "look-at-me-and-see-how-I-know-how-to-really-live" poet; but I suggest that this reading of his poetry is mistaken. Layton in his poetry gives us a persona, which, like that of Petrarch or Sidney, may or may not be literally true (for all we know Layton is really a virgin) but which takes its meaning from a certain sense of life transmitted through words.

The twentieth century may very well be described in future literary textbooks as the age of the occasional poem, the poem written as an act of life rather than a monument. One reads most modern poetry as a process, a dialectic between a living person and a moment of time which is not arrested but caught momentarily and felt, fondled, above all seen. To see something clearly, no matter how trivial, is an achievement that gives us something quite precious: reality. And this perception gives us back what we put into it: the self. This "self" is thus something quite different from that other thing called by the same name, the mask worn to fulfill social expectation.

It is this latter "self" — the opposite of the living self — that Layton quite explicitly sets out to attack. For Layton has a message, a message which is both an extremely simple and a very old one, recognizable in one form or another in the Bible, Chaucer, Rabelais, Fielding, Blake, the romantics, Freud, Lawrence, Camus, and Dylan Thomas — to name a few. The message might be put this way: most people guide their lives by abstraction which usually go under such titles as "purity", "virtue", "Godliness", even "love" — all "spiritual" attainments. But these are merely excuses for egotism, which is the opposite of love and of life.

This pharisee
finds in virtue
no gaiety;
he is virtuous
because it enables
him to reprove us;
in other circumstance
he would practice vice
as now he exhibits
his feeble
virtue. He wants
what every man
wants: to be disagreeable
with a good conscience.

("Snivelization")

True life is a force which is creative, biological as well as spiritual — a recognition of the continuity of the two is essential — and which manifests itself as first of all an honesty in regard to this physical world. It is always a form of humility, as opposed to pride. It is praise, joy, health, rather than hatred and death.

Man's a crazed ape
A balled-up parasite
Whose first thought's to kill you
If his health is right.
Kill you or enslave you.
Or if his heart swells
With love of purity
To crush your genitals.

("The Puma's Tooth")

So Layton's task of late has been to espouse and defend the life of the genitals. The trouble with having a message like this is that its champion is put on the defensive, and as such seems to be the one who is egoistic, proud, even self-seeking. His enemies try to make him look as if he lacks virtue, as if, above all, he and his poetry are "dirty". Layton gives the obvious reply: if you think life is dirty, speak for yourself. (He also points to Freud's quite relevant distinction between genital and anal.) Again, they say he's praising lust, but the obvious reply is that they don't know the difference between lust and love ("Desire without reverence is lust."). Indeed, whenever someone attacks the life force in someone else, he tells us more about himself and his own attitude toward life than about the other.

The limitation of this message is that, once you've got the message, it's obvious. If this were all there were to Layton, we could hardly read him as a poet. But Layton, like any prophet, gives us not a moral but an experience, and he does that not through prose meaning so much as through the concrete use of words. Layton becomes a poet in his images and rhythms. Now, there is nothing particularly original about Layton as a poetic technician; he shows clearly the influence of almost any poet one can think of: among the moderns, Yeats, Stevens, Frost, Pound, Thomas, and William Carlos Williams, whom he resembles most of all (though it is not necessarily a question of imitation. Williams, by the way, wrote a laudatory preface to *The Improved Binoculars*) — just about every American poet except Eliot, whom he hates (cf. "of late, since I'm growing old, And no longer wear my pants' fly rolled). Among the traditional poets we find echoes, if not imitations, of Blake, Donne (see the fine "Obit"), and the Latin poets — Catullus, Juvenal, Horace, and Martial in particular.

In fact Layton at his best is as close to the Romans as to the neo-romanticism of modern poetry. He can rail like Juvenal against the times and his enemies, or he can be sharply epigrammatic:

To guard her virtue

this woman
resorts
to needless stratagems
and evasions.

She doesn't
realize
her face
is ample
defense.

("Defense Enough")

In his poetry he uses many traditional themes: time, old age, and death are subjects he handles beautifully with his particular mixture of the sardonic and serious. Closely related are the seasons, especially winter.

The scriptural weight of snow
has pressed everything dark to
[the surface;
the houses stiffen; and the
[snowflakes fall
on fretted gates like a well-turned
[epithet.

Trees, houses, gates back away as
[from a corpse
and winter begins like a murder
[story.

("Schoolteacher in
Late November")

They stand like penitential
[Augustines
These trees; and in my Jewboy
[mind they are monks...

I do not like this monastic
[whiteness of winter —
It is a Christ drained of all blood.

This last poem, "Gothic Landscape", should be read in full by those who think Layton can't be a serious and complex poet. The same is true of another winter poem, "Reconciliation", a good example of the local poetry which is often the best. One has to have lived in Montreal to see how revelatory of commonplace reality some of his poetry can be.

Layton's is the kind of poetry which should be dipped into in great chunks; there are very few single poems that are masterpieces. As one reads the *Collected Poems*, one constantly marvels at the occasional felicities of perception and expression.

Over the back of my wooden chair
The light hangs like a wet towel.

Now slowly slowly the season
[unwinters
On its spool of white thread.
the plous

dropping on their careful dress
crumbs of God on Sundays

The sun melts like butter
Over my sweetcorn thoughts.

Her cheeks were red with bargains
And she moved to the money cries
Like an enchanted dancer
With wide enchanted eyes.

With the last quotation (from "The Execution," which should be read in full), we see how surely Layton can handle rhythm. He is generally an anti-rhythmic poet who uses the unscannable free-verse line (to announce that it is not from Tennyson or any poet who gets his admiration for the lilting line itself). But in Layton one continuously discovers just the right rhythms, often unobtrusive, but sometimes breathtaking, as in the following balanced lines:

Two spots glowed in her cheeks.
Then she smiled, derisively.
And because she had much to say
Said nothing, turning her face away.
("Mildred")

or

They dance best who dance with
[desire,
Who lifting feet of fire from fire
Weave before they lie down
A red carpet for the sun.

("For Mao Tse-Tung")

In this last quotation, the combination of deliberate prosaic statement and a rhythm which is itself a revelation is allied with Layton's — again unobtrusive — which are used over and over again in the poetry acquire a symbolic dimension; such things as birds, trees, and worms are worth watching. But it is the sun that bears the most meaning in the poetry.

Give your stripped body to the sun
Your sex to any skilled
And pretty damsel;
From the bonfire
Of your guilts make
A blazing Greek sun.

("Vexata Quaestio")

Perhaps the key poem for this symbol is "Zoroastrian", which I will quote in full:

I want nothing
to ever come
between me and the sun

If I see a jetplane
I shall shoot it down

Philosophies
religions:
so many fearful excuses
for not letting the sun
nourish one
and burn him to a cinder

Look at the skeletons
of those oaks:
the proud flame of life
passed through them
without their once having heard
of Jesus or Marx

This poem is a late one, and, as in the work of many modern poets (for example Wallace Stevens) shows a prosy explicitness which comes of trying perhaps too hard to explain one's message. Quite predictably, then, we find many poems about writing poetry.

So far we have seen several aspects of Layton, but in the long run all the Layton — wit, prophet, lyricist, and social critic — come to the same thing. The best poems, I think, combine all these elements in a way that is genuinely personal, a kind of whimsical or fanciful poetry which I identify with the Laytonic vision. "The Day Aviva Came to Paris," "Why I Don't Make Love to the First Lady," "Paging Mr. Superman" are joke poems which are also quite serious commentaries. In "Me, the P.M., and the Stars," the speaker throws a hard snowball through a window "in one of the better suburbs of Montreal," then dares the poked-out heads to summon the Prime Minister — who appears at once. The speaker addresses the Hon.:

I met a sage, I said, I met a sage
lying on his face
under a despoiled berry tree who said
God was slowly decomposing
decomposing year by year, leaking away.
Little remains of him now
except a faint odour that might be
[found
in the better churches of the city.

He also said pity was loss of power.
Someone had to tell the people
what was happening; it's indecent to let
the death of the last god go by
[unnoticed.

What some readers don't get is the fact that Layton mocks himself as much as he praises himself; one suspects that this lack of high seriousness is what bothers many of his critics.

I placed
my hand
upon
her thigh.

By the way
she moved
away
I could see
her devotion
to literature
was not
perfect

("Misunderstanding")

Layton is a poet who should not be taken too seriously in the sense of the hush of a symphonic concert; this does not mean that he shouldn't be read seriously, but that he is first of all fun. What insights he gives us are through the free play of mind and animal spirits. The culture-mongers consider this to be a lower function than literature should serve. They are partially right, of course, but they still read Rabelais

(Continued on page 10)

Layton...

(Continued from page 9)
rather than Ronsard, and it is the fashion to praise John Donne.

But Layton does not need defending; he is quite capable of doing that for himself. Neither does Layton need to be shoved down anyone's throat — those of us who enjoy him do it each in our own way. There is a sense in which poetry should not be judged or compared. It is the critic's and reader's task to understand, not to use poetry as an excuse to show his superiority. Poetry is a gift given to us by one who gains nothing from it; a gift of life. Some may find the gift small, the life feeble, but if it helps us a little it should be praised; perhaps we learn to praise with it the spirit — no matter how little — that is within the poem and ultimately with the poet, and which can be found in ourselves. It is this spirit that is the subject of Layton's poetry.

Of course, the spirit often takes a form repugnant to some of our purer brethren:

Her mother used to tell her
only bad women
had well-developed busts.
When her young breasts
began to grow
she was certain Herr Satan
had marked her for this own
and would grab her from below.
They grew and grew

and their very size
has made Gretchen bold:
one fine swing of them, she says,
would knock the devil out cold.
("Moral with a Story")

I said above that Layton was the local genius, and tried to make a distinction between the two selves. At the main gate of the Bower of Bliss, in *The Faerie Queene*, stands a man called Genius, but he is, Spenser assures us, a false genius.

The true Genius is the porter, not of the Bower of Bliss, the house of shameful lust and titillation, but of the Garden of Adonis, the house of generation, fertility, and growth. This true self is basically biological, whereas the false one denies the natural man. I would like to suggest here that an understanding of Spenser and of Layton can only lead to the conclusion that Layton, at his best, is a defender of the true self. At times he may seem to be self-proclaiming and full of hate for others; and some of his readers may be motivated by desire for titillation or egotistic identification with the personality behind the poems; but it does no good to call him adolescent (what's wrong with adolescence? except for those poor "mature" souls who form the chief material for psychiatric study), trivial (there's nothing wrong with triviality per se — why not just ignore it?), or egotistic (by now it ought to be clear which is really more egotistic).

The fact is that to live truly is a constant creative process, not just a failure to break certain rules. The act of making poetry is the act of being human, part of the dialogue between the physical self and the "higher" self, and a striving for purity or perfection is one of the things that most easily kills this humanity. Usually when we speak of "literature," we are thinking of something perfect and pure, a monument to man's spirit which will endure. But Layton, rightly or wrongly, identifies this with the same puritanism that attacks sexuality. There is more than one way to reach God.

The Pauline religion
of love
made man
ashamed of his instincts.
More kind, anglosaxon
commercialism
has left him
with no instincts to be ashamed of.
("Processed")

Poets praise, I pray you, Nancy
Who bends her limbs to suit my
[fancy;

O the road to heaven lies
Through her cool accustomed
[thighs.

("A Pocketful of Rye")
Shiva dances on Somerled avenue
and in our bedroom

A million roosters cry up the sun;
at night when we embrace
we hear the silence of God.
("Winter Light")

This is personal poetry, but in the good sense of the word: it is not self-vaunting, but the sharing of a vision of personal life. In an age when there is so little left of privacy, we should be grateful. If Layton is sometimes irritating, it is because there is so much resistance to this vision of privacy.

I go about making trouble for
[myself.

The sparks fly.
I gather each one
and start a poem.
("The Sparks Fly")

Ah, my detractors,
this is a rough profession
I have chosen
I need all my strength
And if my face scares,
so much the better;
I have that more space
for myself, and for quiet,
and for the poems
that I gather
with a tenderness
you could never
imagine or intuit.

("For My Detractors")

Even for his enemies Layton plays an important, a necessary, role — that of the scapegoat. So his detractors should be grateful to him.

Gary Campbell

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The Folk Scene

At the Penelope—The Greenbriar Boys

The Greenbriar Boys feature four of the finest musicians, entertainers, and singers in folk music today. Their particular brand of music is bluegrass, which developed from old-time country music, with the adaptation of new techniques on the mandolin, fiddle, guitar, and banjo, as well as a revised style of singing.

The members of the group are John Herald on guitar, Bob Yellin on banjo, Frank Wakefield on mandolin, and Richard Greene on fiddle, who doubles on bass. John and Bob were the originators of the group, and both are citybills whose interest in bluegrass runs deep.

Bob boasts one of the finest tape collections of traditional bluegrass in the country. Both are excellent musicians, and John's clear tenor voice is a source of constant excitement to the listener.

Frank, who joined the group about a year ago, is technically one of the two finest mandolinists in the nation, being second, possibly, only to Bill Monroe. He is the only true country cousin of the group, and learned his bluegrass first-hand from many of the greats in this field of music.

Dick, who is the newest member of the group, never ceases to be a source of amazement to the audience on his fantastic fiddle breaks. Another citybilly, he hails from Hollywood, but don't let the name of his birthplace fool you. Although he has followed bluegrass for only a year, Dick has a classical violin background of many years, and has worked his fiddle to the point of perfection.

The Greenies have perfect harmonies, unsurpassed instrumental, and enjoyable stage personalities. Every performance is different, and seeing them two, three or four times in a week has never proved dull. Their entertainment quality ranks high among contemporary groups. They are a must see for anyone who has even the slightest interest in good music. There are only three days left to see them, so take advantage of them.

At the Blue Lantern Richie Havens

Providing stiff competition for the Greenbriar Boys this week will be Richie Havens, who is performing for the first time in Montreal. In my opinion, he is not a folk performer. His interpretations are highly personal, and reveal years of exposure to music from folk to jazz, including gospel, blues, and R. & B. influence.

He is highly emotional and sensitive to his music, with a touching, intense voice, and an interesting and appropriate guitar accompaniment. Disregarding his guitar, one might see in Richie a new Al Hibbler, or Ray Charles. As an artist, he has a great deal to add to all the fields I have mentioned above.

However, he is not a perfect performer. He lacks assurance and needs more experience to become an interesting stage personality for the average listener. Furthermore, his style becomes somewhat monotonous, and considering his great potential for variation, he should explore his full range of sounds. Despite his shortcomings, he is well worthwhile seeing as a developing talent, for I believe his potential runs far deeper than his music portrays at present. Richie will be appearing at the Blue Lantern, at 1433 Stanley St., until this Sunday, along with Bruce Murdoch.

Michael Nerenberg

Nourrices defies analysis

Romain Weingarten's *Les Nourrices*, currently at the Theatre des Saltimbanques, is a startling journey through the surreal into the real.

Defying any rational or symbolic analysis, the play is a startling challenge to the viewer's subconscious mind, which it forces to a positive reaction — be it dread or a strange delight.

In the form of a Walpurgis-night or Witches Sabbath, complete with ogres, Satanic trolls and an apocalyptic fire, *Les Nourrices* begins in the bowels of the earth — a subway car suffused by an eerie green light — and after travelling through a nightmarish world

ends where it began. Dream or Reality? For Weingarten the difference is non-existent.

The action of the play centres around a white-faced (is it the pallor of death?) semi-intellectual, sensitive enough to fear the garish advertisement-world which is his.

Lacking the inner "guts" and the superficial bravado essential for success in this land of the strongly-stomached, Pruvost is victimized not only by society, friends and wife, but also by himself.

On one level it is Pruvost's seductive wife Jeanne who is the cause of the ultimate destruction of all but three of the characters. A Venus-Circe

figure, Jeanne seems to have as many lovers as there are hours in the day, and an all-too-trusting husband whose gradual realization of his wife's perfidiousness is his ruin.

One of Jeanne's staunchest lovers is her cousin, a strangely deformed little green troll, who is dentist, medicineman, Plato and devil. Son of a gnome Leverdier possess supernatural powers, yet with his disturbing hypnotic appeal he is the most common-sensical figure of the play, and one of the few characters to survive the apocalyptic flames of this witches Sabbath.

One wonders whether it is profound humanism or bitter satire on Weingarten's part to grant survival to this lascivious green (the colour of the waking earth, spring and renewal) creature who is both less and more than man.

Pruvost's world tumbles around his feet when he gains awareness of his wife's amorous relationship with his boss. However, although boss Howard is one of the strong men of society, he is similarly brought to ruin by Jeanne, who throughout remains strangely innocent. She too is in a sense a victim and it is this world which is decadent, degenerate.

Serene, detached, gazing passively at this scene of destruction, are "les nourrices", the guardians. Of Indian and African blood respectively, these two women serve as gods or idols. Compassionate, yet uninvolved, they watch the turmoil from afar and at the end, like the earth, they abide.

Lisa Borenstein

Pas de Vacances Pour Duplessis

Pas de vacances pour les Idoles. Directed by Denis Héroux. Photographed by Jacques Labrecque. At the Saint Denis Theatre with the following cast: Joel Denis, Suzanne Lévesque, Albert Millaire, Jacques Godin.

If the cinema is an art form, and, if art should, to a degree, be the mirror of an age, of a people, then this French-Canadian attempt is a dismal failure. Even from the entertainment point of view, *Pas de Vacances pour les Idoles* by Denis Héroux has rare moments of dubious success.

It is sad to note that while French-Canadians are making political and social efforts to preserve their identity as a people, Mr. Héroux chooses to spend money and talent on a film which is a paltry imitation of American and British variations on a theme. The Theme in this case is that of a young "yé-yé" or "gogo" (whichever you prefer) singer who attains stardom, falls in love with a singing starlet, and gets unwittingly involved with a dope-peddling ring — all at the same time. This is a difficult pill to swallow especially when the gangsters involved are a Prussian-type German and two Chinese escapees from Communist China. Undoubtedly, this would give anyone outside of Quebec the true picture of our underworld in "La Belle Province".

But more amusing or ludicrous than this is the fact that two young, impressionable French-Canadians (the star and the starlet) are gulled through their "naivety" by these somewhat "reactionary" criminals. This is decidedly not a film for those who are sensitive to political reality.

Our young star (Joel Denis) has a philosopher (bearded, of course) friend (Albert Millaire). The statement of the philosopher in this film is that pop music is vulgar and that pop singers are egoists. Obviously (very obviously) his personality is intended as a contrast to that of his swinging friend. This is a conventional portrayal, at best, when one thinks of

the variety of possibilities existing among the young French-Canadian generation of today.

Although Jacques Labrecque's camera work is on the whole interesting, the Elvis Presley and Beatles movies type shots are not only a bore, but embarrassing in the Quebec setting.

On the whole, this film, when one thinks of Gilles Groulx's *Le Chat dans le Sac* or Claude Jutra's *A Tout Prendre* (also French Canadian feature films), *Pas de Vacances pour les Idoles* might have been acceptable in Duplessis' Quebec, but not in this one.

J. A.

Entertainment Directory

Movies:

Alouette: My Fair Lady: nightly at 8, mats Wed., Sat., Sun. at 2.
Avenue: High Bright Sun: 1:10, 3:10, 5:10, 7:15, 9:15.
Capitol: Harum Scarum: 10:40, 12:50, 3:05, 5:20, 7:35, 9:55.
Cinema Festival: Oni Baba: 7:30, 9:30.
Le Dauphin: 100,000 Dollars Au Soleil: nightly at 7:30, 9:50, Sat., Sun., at 12:25, 2:50, 5:10, 7:30, 9:50.
Dorval (Red Room): The Sandpiper: Nightly at 9:30, mats Sat., Wed., at 2:55; Great Spy Mission: nightly at 7:30, Sun. continuous from 1:30, mats Sat., Wed. at 1.
Dorval (Salle Dorée): Mary Poppins: nightly at 6:30, 9, Sun. continuous from 1:30, mats Sat., Wed. at 3.
Elysée (Salle Resnais): Le Bonheur, (Salle Eisenstein): Thomas L'imposteur: Both programmes weekdays at 7:30, 9:30, Sat.: 1:30, 3:30, 5:30, 7:30, 10; Sun., Mon.: 1:30, 3:30, 5:30, 7:30, 9:30.
Kent: The Collector: 1:35, 4:05, 6:30, 9.
Loews: The Great Race: 10, 12:40, 3:20, 6:05, 8:45.
Monkland: The Sandpiper: 1:20, 5:15, 9:30; The Great Spy Mission: 3:15, 7:15.
Palace: Shenandoah: 10:25, 12:35, 2:45, 5, 7:15, 9:25.
Place Ville Marie: Casanova 70: 12:40, 2:50, 5:05, 7:15, 9:25.
Little Cinema (P.V.4): Zorba the Greek: 12:50, 3:30, 6:10, 8:50.
Seville: The Sound of Music: nightly at 8:15; mats Wed., Sat., Sun. at 2:15.
Snowdon: Ship of Fools: 12:55, 3:25, 5:55, 8:25.
Strand: Girls On The Beach: 12, 3:15, 6:30, 9:45; Young Fury: 10:25, 1:40, 4:55, 8:10.
Westmount: Magnificent Men In Their Flying Machines: nightly at 8:30; mats Wed., Sat., Sun. at 2:15.
Saint Denis Theatre: Pas de Vacances Pour Les Idoles.

Film Series:

La Cinéma-thèque Canadienne: Oct. 25: Sweet Substitute, 6:30; Pather Panchali, 9; Oct. 26: Lola Montez, 6:30; Agarajito, 9; Oct. 27: Auto Demolition, A Tout Prendre, 6:30; Le Monde D'Après, 9; Oct. 28: The City, Viaggio In Italia, 6:30; La Kermesse Héroïque, 9.
Tickets at 50 cents each may be purchased at the box office of the Board of Censors' Screening Theatre, 360 McGill Street, between 6:30 and 10:30 pm.
McGill Film Society: La Série d'Essai: Oct. 23: The Early Cinema of Fellini; 1 Vitelloni, The White Shiek, The Orson

Welles Festival: Oct. 25: The Magnificent Ambersons, 8 pm. Oct. 26: Lady From Shanghai, 8 pm. Oct. 27: Macbeth, 8 pm. Oct. 28: A Touch of Evil, 8 pm. Oct. 29: Othello, 6:30. Oct. 29: Mr. Arkadin, 9 pm. Oct. 30: Citizen Kane, 8 pm.

Theatre:

La Comédie Canadienne: Oct. 18-24: Les Femmes-Folles, evenings at 8:30, Sun. at 7:30.
L'Eclaireur: Oct. 21 - Nov. 10: L'Effet Glapion, evenings at 8:30, Sun. at 7:30.
La Poudrière: beginning Oct. 22: Who's Afraid Of Virginia Woolf?, evenings at 8:30, except Sunday.
Théâtre de la Place (PVM): Canapes: Le Triangle et le Hamac, and La Sortie, evenings at 9, except Monday.

Music:

Place des Arts: Oct. 22: Sacha Distel, chanteur fantaisiste, at 8:30; Oct. 23: Verdi's Aida conducted by Zubin Mehta at 8:30; Oct. 25: Czech Philharmonic conducted by Karel Ancerl-Vaclav Neumann, at 8:30; Oct. 26: Verdi's Aida conducted by Zubin Mehta, at 8:30; Oct. 27: Montreal Symphony Orchestra conducted by Pierre Hétu at 8:30; JMC Concert Montreal Symphony Orchestra conducted by Pierre Hétu at 8:30; Oct. 28: Yehudi Menuhin, violinist, at 8:30; Oct. 29: Verdi's Aida conducted by Zubin Mehta, at 8:30; Oct. 24: The New Christy Minstrels at 8:30.
Forum: The Montreal Star Dollar Concerts: Oct. 25: Montreal Symphony Orchestra conducted by Zubin Mehta. Soloists: Collette Boky, Pierre Durval, Russel Christopher.
Ladies' Morning Musical Club (Ladies only): Oct. 22: Roban De Saram, cellist. Oct. 29: Eric Heidsieck, pianist.
Café Penelope (folksinging): The Greenbriar Boys, nightly until Oct. 24.
Blue Lantern Cafe (folksinging): Ritchie Havens and Bruce Murdoch, nightly until Oct. 24.

Museums:

Montreal Museum of Fine Arts: Oct. 1-31 J. W. Morris Exhibition, Oct. 8-25: Gallery XII. Paintings by Richard Billmeier, Graphics by Sarah V. Gersovitz. Oct. 8-30: Exhibition of Graphics from the permanent collection. The Museum is closed on Mondays.
Gallery 1640: Oct. 13 - Nov. 3: Exhibition of Intaglio color prints by Charles Lloyd and Carmen Garcia (hours from 10 to 6). 1445 Crescent Street.

jazz

From the jazz musician's point of view, the difficulties involved in improvising a solo extending over several choruses are easy to understand, but difficult to overcome. He must deal simultaneously with melody, harmony, and rhythm, each of which has its own particular set of rules. These rules have grown through tradition, and must be so thoroughly absorbed that they become second nature. The concert pianist deliberates the interpretation of each sonata, decides how best to perform it, then practices each minute detail until there is little doubt what will occur in front of an audience. This approach being impossible in improvised music, the jazz musician tries to practice techniques that give him the greatest possibility degree of flexibility, so that no matter what idea comes into his head, he may immediately reproduce it on his instrument. These techniques are then used in an attempt to play what is appropriate, according to the music produced by the other performers. The spontaneous interplay thus produced is what gives jazz its unique qualities.

The best example of these qualities is found in the recent work of Miles Davis and his quintet. On two recordings "In Europe" and "My Funny Valentine", the group works with old standards, giving them a freshness and vitality rarely encountered.

The key to these performances is the eighteen year old drummer, Anthony Williams. He plays 'time' rather than drums — each effect is played, not for its own sake, but for the importance it has in relation to the rhythmic momentum generated by the other four members. The tempo remains constant, while the quality changes from a slow ballad to a hard-driving swinger. Pianist Horbie Hancock has mastered the ability to play exactly what is required behind a soloist, sometimes complementing, sometimes urging. With bassist Ron Carter, these three make up a rhythm section which itself is worth the purchase price.

I strongly recommend these two records to anyone really interested in discovering what jazz is all about.

H. K. H.

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POST-GRADS (and people) at PGSS Fall Dance, University Centre Ballroom, Saturday, October 30, 8:30 pm. Traditional PGSS Refreshments.

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ONE ORANGE SNAKE MISSING since early Tuesday am. Any pertinent information greatly appreciated. Thanks, 842-0200, Room E-405.

ONE ZOOLOGY BOOK BY YOUNG in Leacock Auditorium on Tuesday, October 19. Also Lab Dissecting Instrument at same time. Phone 481-1341.

Black Silenced RAINCOAT at the P.S.C.A. last Thursday night. Finder please phone Stephen Bright at 849-1736. Reward.

KEY RING WITH 8 KEYS. Lost between University Centre and Gym. Please return to H. Heitner at Radio McGill. Reward.

HELP - SWITCHED MCGILL JACKETS; Zoo 222 or Chem 302 Monday, McGill Science, Red Lining. McGill Crest; Made by Acadia. CR 6-8298.

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MISCELLANEOUS

Controversy is Promised in a Panel Discussion on Cinema and Drama with DAVID SISKIND AND JEAN GASCON next Monday.

OPERATION MATCH APPLICATIONS AVAILABLE. See Ad This Paper.

Monday, October 25 The McGill Literary Society presents a panel discussion on CINEMA AND DRAMA with Jacob Siskind, Jean Gascon, Robert Russel, Sidney Lamb and C. D. Cecil.

India Students' Society Association - DEEPAWALI CELEBRATIONS. A Hindi Film PYASSA (with English Subtitles) will be shown on Saturday, October 23 at 7:30 pm, PSC Auditorium.

Will MISS B. McGUIRE telephone Ray at 845-7226 daytime or WE 5-5747 at night.

WEST INDIAN SOCIETY: Do not miss the OUTING TO GAULT ESTATE on Sunday, 24th October. Busses leave Roddick Gates at 9 am. FUN GALORE ! ! !

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WEST INDIAN SOCIETY: General Meeting on Friday October 22 at 7 pm in B-26. Elections for vacant posts. FILMS TO BE SHOWN.

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PGSS (Post-Graduate Students' Society) Annual Fall Dance. University Centre Ballroom Saturday, October 30, 8:30 pm. Two bands. Traditional PGSS Refreshments.

MR. M. SINUK of the Allan Memorial Institute and a Movie BACK IN THE SUN will be presented by the PSYCHOLOGY CLUB on Friday, October 22 at 1 pm, in E-204.

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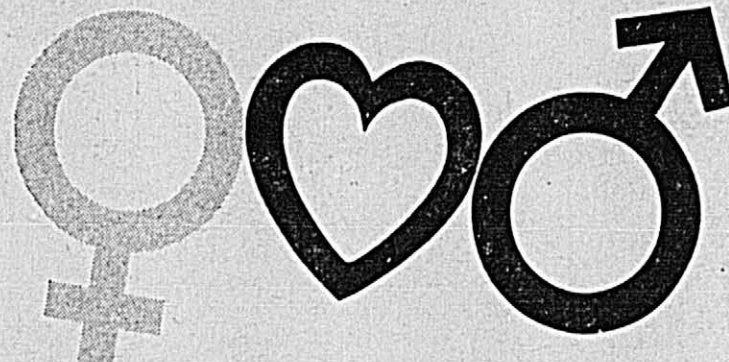


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INTERVIEWS

Wednesday	—	November 3
Thursday	—	" 4
Friday	—	" 5

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conference

- University of Western Ontario

topic

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date

- November 25-28

conference

- Westpoint Military Academy

topic

- The National Security Policy of the United States

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- December 1-4

APPLICATION DEADLINE:

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After rambling to an unprecedented 8/9 predicamenting streak, the Dynamic Duo led by the Scribess, slipped a notch the past week as they only posted a 5/7 record. Despite this horrendous accomplishment, the Scribe and the Scribess are undismayed as their record still stands at a respectable 13/16. mark.

The Plumbers or rather the Munsters, of which Pres. Ricky Karper is proud of, dealt the Sandy Crystal Ball the first of her two setbacks; perhaps this is the year, the Plumbers make the big move in the Scribe's League. The Engineers in this league have been dormant for many a moon, but, their two successive victories — 18-zip over Dent 2 and previously, 13-naught over Med 111 — appear to make them a force to be reckoned with. The Scribess' other setback was envisaged at the hands of the Bankers who dealt her consort's home Faculty their first setback by the score of 19-6. The Climatic George of years gone by played superbly as he utilized his speed to the fullest.

The Dragster's mark of 18 points was shattered this week by Mosco of the Moguls as he spearheaded his team to 45-0 creaming of the

69'ers. The hapless 69'ers broke another record in Intramural competition as a result. The offence of their opponents for a three-game total blasted 84 points on the scoreboard. Weiss of St.L chalked up 18 points as he led his contingent to a 32-0 triumph over the 69'ers. Corber Jr. and the Zavster each counted 18 points as they led their teams to victory. Med 2 went undefeated in their league as they edged the powerful Moguls 7-6 on Owen's single and knocked off St.L 12 to the tune of 19-8. In other games, the Talms, tied the Amphs 6-6 while S'S' tripped Cho-Cho 14-13.

Let it hereby be declared by the greatest predicamenterness of all time that the following shall triumph in ensuing tilts, to wit: Goggles over Misfits by 1; Munsters to club Beatles by 7 (it's time for a change); Bankers by 18 over Amphs; Grads by 9 Over Misfits; Phabs by 6 over S'S'; Law 1 by 6 over Talms; Dent 1 to crush the Econ; while watch for Med 3 to upset Dent 2; Shysters by 14 over Gogg; and the Phabs and Pansies to waltz to victory.

Scribbings . . . Is there a Miss R.H. coming on Nov. 27th . . . we think so . . .

Attention!!!

There will be a very important meeting of the Daily Sports staff today at 1 pm. All staffers must attend. New-comers will be welcomed with open arms. Those who cannot come should notify the Sports Department at 288-4232, local 44.

Daily Pot

(Continued from page 2)
sense not to refuse someone else's blood if you were in need. I will wager my forthcoming Bachelor of Engineering degree that you would not.

Apathetics

Unfortunately, this last group contains a good percentage of the student body. These "people" just don't give a damn. Of course, they probable don't give a damn about anything. Let's just mark them off as misfits in our society.

As in other years, the "Bloody Mary" and "Bloody Boris" trophies will again be awarded to the faculties and fraternities having the greatest percentage of donors.

Ernie Smith, co-chairman of the Engineering Blood Drive, tells me that a trophy called the "Bloody Godiva" will be given to the Engineering branch that donates the most pints.

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Asternotes

by BERNIE STERN
Sports editor

It is obviously not good plays that win a ball game, especially not in football. The important thing is to avoid making mistakes and to capitalise on your opponent's miscues.

The Redmen last Saturday put on one of the finest passing displays seen here in several years. They gained more than 300 yards through the air. But it was the Mustangs who came out on top in the scoring department. On four occasions the Red-shirts found themselves within striking distance, but poor play calling and some timely defensive plays by the 'Stangs prevented the Redmen from mounting a comfortable lead.

The Mustangs, on the other hand, took advantage of almost every opportunity that came their way. Three of their four scoring plays came as a direct result of Redmen mistakes. One touchdown was a spectacular 75-yard punt return down the sidelines behind crisp blocking.

There were some fine individual efforts on the Redmen side. Jim Dickie made several excellent catches and scored one touchdown. Peter Howlett played a strong game.

Still chance?

The Redmen still have a chance provided that they win Saturday and if Western win their remaining starts after that. The Redmen would then have the right to challenge the Mustangs in a post season playoff. However, even the staunchest of optimists would say the chances of this were slim. It has been a disappointing season for a team that worked very hard.

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WEDNESDAY	5:05 pm Evensong
FRIDAY	6:05 pm Eucharist

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Women's sports: a varied programme

Soccer team winning

For the first time in many years the women's soccer club has produced what appears to be a winning team. So far this season the team has turned in a perfect two-for-two record.

The influx of new players and the return of many of the old faithfuls has resulted in an efficient team. Several of the new players are actually old hands at the game. Barb McCormick, who scored the only goal in the game against Macdonald, is a Phys Ed. import from Mac. Colleen Logen, another new player, performed the same feat in Saturday's game with Bishop's, one of the team's tougher opponents.

The new blood in the team includes a new coach, Maria Voitk. Mrs. Voitk has kept the girls on their toes with warm-ups and exercises combined with rigorous drill in the many skills needed to make a girl into a good player. The members of the team share an opinion that although this is her first year as the soccer coach she has done a wonderful job.

The league in which McGill plays this year consists of four teams: Macdonald, Bishop's, Lachine High and McGill. McGill has played two of six scheduled games and is showing much promise for forthcoming battles.

It is generally agreed that one of the most valuable players on the team is Heidi Ewing, the invincible goalie. This is her last year here and a triumphant season would be a fitting ending to her career.

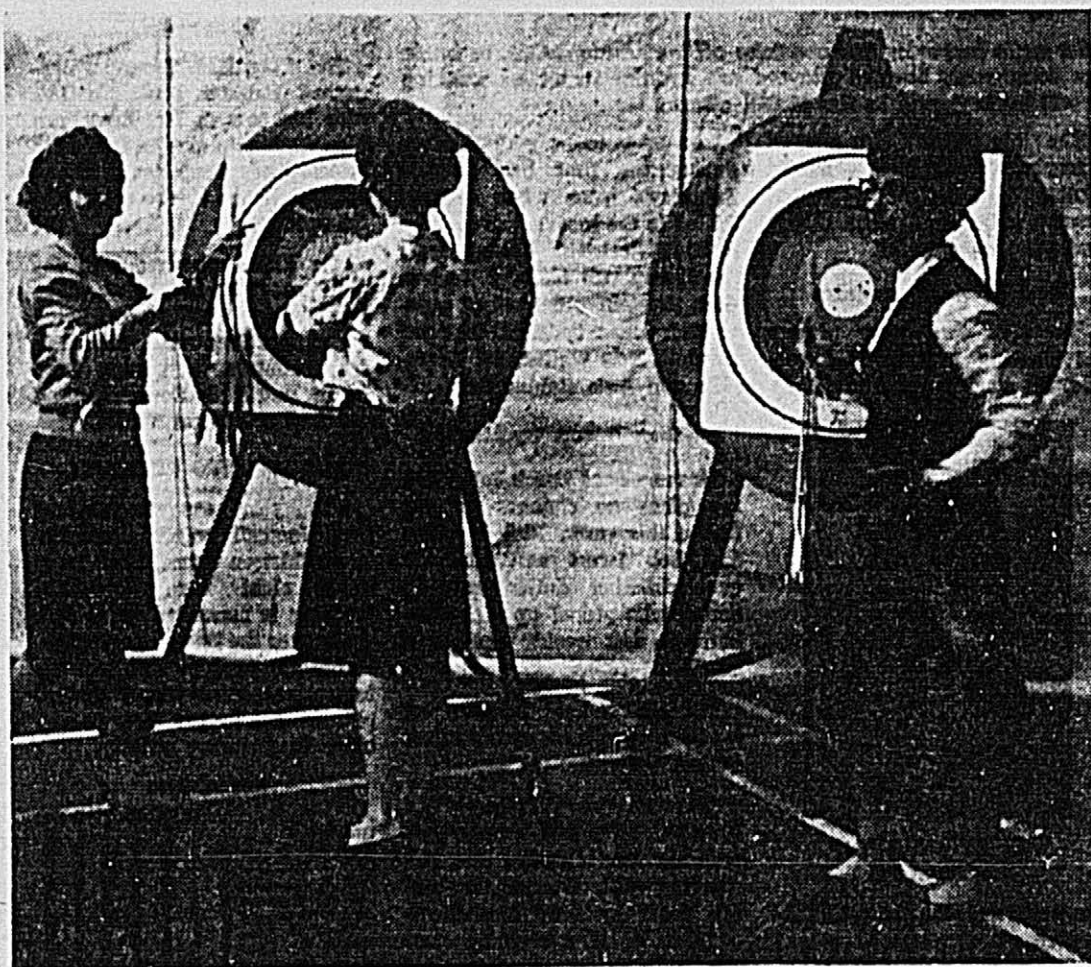
Tennis squad champs

The women's tennis squad has just completed a short but very successful season. The finale came last weekend as McGill played host to teams from Toronto, Queen's and Western for the Intercollegiate Tournament. McGill was the overall winner of the tournament, but no intercollegiate winner was declared since the tournament was played by single elimination.

Bev Payson, a third year Phys Ed. student, played well to win the second singles division. Sue Snyder played hard but lost in an early round to Brenda Numms, the eventual winner, a top-ranking player from Toronto.

The hardy doubles team of Bonnie Black and Janet Murray defeated McMaster and Toronto to come through with a winning effort. Mrs. H. K. Dinwoodie, the coach of the team, hopes to see the same winning team in the contest for next year.

Mrs. Dinwoodie expressed the feeling that the girls this year formed a real team. They practised regularly in spite of bad weather conditions and gave their coach constant co-operation.



An archery Scribess?

The Scribe has nothing on Nancy Hill, coach of the women's archery team. Miss Hill predicted that her team of sharp-shooters would finish third out of six at the outdoor tournament held at McMaster last weekend, and it did. Included in the meet were Universities of Guelph, Queen's, Western, and U of T as well as McGill and McMaster.

The team McGill sent to the match far outpaced the teams of previous years, with 800 more points than ever before the University of Toronto came out on top with a score of 4035.

Miss Hill credited much of the improvement to the fact that this group of girls put forth a real team effort. Reet Laidla, the team captain, was one of the six girls who managed to break 500, a difficult thing to do in outdoor archery. Sandra Krukowski will probably receive the rookie of the year award for her largely improved performance. Judy Lindsay and Cheryl Orstein shared the laurels with their teammates.

Miss Hill's prediction for the indoor tournament is a second place position. She feels that with the additional time for practice, good results are possible. This is the first competition for some of the girls on the team. Is the Scribe out of a job?

Blade meetings start Tuesday

Some expert instruction at the Quebec Training Clinic last week has produced an optimistic attitude among Figure Skating Club officials. The girls benefitted from the advice of such blade stars as Barbara Ann Scott, Wendy Griner, Barbara Wagner and Bob Paul.

Mrs. M. Whyte, coach of the team, announced recently that practices will start Tuesday, October 26 at 3 pm and daily workouts will take place in the Winter Stadium Tuesdays from 3 to 4 pm and Thursdays from 2 to 3.

The Quebec Clinic was sponsored by the Canadian Figure Skating Association and was led by Sheldon Galbraith, coach of the advising stars. The Clinic was held in co-operation with the National Fitness Council.

The practice sessions are open to any McGill student — male or female — and the team is looking for a good turnout at the practice Tuesday. Pat Hurdle is captain of the squad.

Mrs. Whyte said she is optimistic about the coming season and is expecting her charges to win their share of medals.

by
MARY ANN McVICKER
Women's sports editor



ICE BEAUTIES: Members of the McGill figure skating club, left to right, Carolyn Kerr, Diane Hartley, Pat Hurdle and Susan Hurdle are all smiles as they look forward to the coming skating season. The girls attended the Quebec Training Clinic held last week at Maurice Richard Arena. Practices start Tuesday and are open to all McGill students, male or female.

Redmen, Western clash tomorrow

by JOHN SKINNER

Injuries will once again be the main factor as Redmen take off for London, Ont. to battle the undefeated Western Mustangs tomorrow. Several players are on the roster of walking wounded and if they hold up they will be key men in the McGill attack.

The Redmen camp received some stunning news this week with the announcement that guard Dick Tucker is out for the season, and possibly for life. Tucker suffered torn ligaments in his knee in practice and has been advised by his doctor to give up the sport.

Other injured Redmen are Brian Rose, Wayne Snowman and Bruce Walker, all of whom are expected to see action. Rose has a broken wrist, Snowman an infected foot and Walker a leg injury.

Movies show weak points

Films of the Western game last Saturday revealed a general lack of consistent blocking by the McGill squad and a number of individual lapses along the offensive line. Failure to carry out blocking assignments resulted in repeated losses and fumbles.

One of the brighter spots for the Red and White through the first three games has been defensive end Murray Orlando. The 5'10" 205-lb. former Loyola Warriors star has been a terror for opposition backs with powerful blitzing and tackling.

"He's getting more confident all the time," said head coach Tom Mooney yesterday.

The big screen" also showed a number of penalties — mostly Mustang infractions — that weren't called and some sloppy Redmen pass patterns.

Rookies show promise

"Some of the newer players are showing promise," Mooney said. He singled out Andy Char-



MURRAY ORLANDO
Most improved

ters, Bob Fumerton and Issie Rabinovitch, all of whom have seen a lot of action so far this season. Fumerton and Rabinovitch are former Indian stars and Charters is a graduate of Montreal High School.

Mooney said he would start with the same lineup that play-

ed on even terms with Western during the first half of last Saturday's game when Redmen folded in the second half to drop a 28-13 decision. Missing from the lineup will be Dick Tucker. Rich Ripstein will start at quarterback with a backfield of Peter Howlett, Eric Walter, Sal Lovechio and Issie Rabinovitch.

Western lineup unchanged

Mustang head coach John Metras plans no changes for his lineup this week. Rich Hawkins and Bob Israel will alternate quarterbacking duties and Al Smith, who picked up a charley-horse in last week's game, will be fit for action.

But Metras said he was not too pleased with his team's effort against Redmen.

"It was a poor ball game," he lamented. "We had a poor pass rush and our offensive line was standing still. We should beat this team by four touchdowns — that is, if everything goes right."

This conflicts with the opinion of Redmen coach Mooney.

"If we can ever get everybody together, we'll beat anybody," he said yesterday.

Sports Shorts

Waterpolo

The "Big Red Team" whitewashed Palestre Nationale 13-1 with big scorers Ian Elliot and Glen Ruiter banging in five goals apiece. Andy Heap knotted two and Joe Roboz one to round out the scoring.

The YMHA club trounced the waterpolo "B" squad 12-3 at the Currie Pool; "Y" scorers were Zanier and Brenhouse, each with four counters. H. Stoltz, Gord Potter, and Andy Kovacs knotted one goal apiece for McGill.

ENGINEERING FOOTBALL

This year the Engineering touch football league is comprised of thirteen teams. Each team fields eight men. Downfield blocking is permitted up to five yards over the line of scrimmage, except on punt returns and interceptions. More people participate in this league than in any other Engineering activity.

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Electrical 4	3	2	0	1	35	7	5
Mechanical 5	2	1	0	1	39	6	3
Civil 4	1	1	0	0	19	0	2
Civil 3	1	1	0	0	18	0	2
Chemical 4	1	1	0	0	6	0	2
Mechanical 4	1	1	0	0	13	2	2
Metallurgical 5	2	1	0	0	13	2	2
Honours 3	0	0	0	0	0	0	0
Second Year	1	0	1	0	2	7	0
Civil 5	1	0	1	0	33	0	0
Chemical 5	1	0	1	0	2	13	0
Electrical 5	2	0	2	0	24	0	0
Chemical 3	2	0	2	0	45	0	0

Soccer

The soccer Redmen, plagued by a lack of eligible players, bowed 3-1 to the U. of Montreal; few practices and a tight schedule of sixteen games in five weeks have knawed at the team's performances. Lone McGill goal was scored by Keith Jensen. If able to get into the playoffs, Redmen have just an outside chance of retaining the Mont Royal Cup.

Next game will be played at C.M.R. today. The team leaves Currie Gym at 3:30 pm. The soccer team battles Bishop's at Lennoxville, Que. Saturday — bus leaves at 10 am.

Judo

The Judo Club is sending a group of seven men to compete at the annual Seido-Kwan Tournament for Quebec judo clubs.

The team consists of five men: green belts Kenny Kelly, David Cramer, Charles Eklove; orange belt Issie Hammer and yellow belt Roger Hayes. Those taking part in the individual competition are Howard Nathan, Albert Clark and Andrew Vodstriell. Those taking part are full of enthusiasm and hope that this tournament will prepare them for the big Inter-University Tournament in February.

Indians meet U of M Saturday

by MIKE BOONE

The Junior Varsity Indians, red-hot after two straight wins, tackle the tough, U. of M. Carabins in the key game of the season at 2 pm tomorrow in Kent Park. These same Carabins humiliated the Tribe 71-7 in an earlier encounter. Asked about a repeat performance, coach Ken Bellemare said "This time we're ready."

The U. of M. squad is big and tough. They are their school's only football team and will probably join a senior loop next year. The key to their offence is quarterback Gerald Ducharme, dangerous on option plays.

To contain Ducharme, Coach Bellemare is planning a heavy blitz from linebackers Larry Fenske, Bob Kearns, and Phil Fontanetta. Fontanetta, a New Yorker with American football training, is particularly effective. Carabin receivers will get strong coverage from defensive halves Mike Roberts and Ralph Loader.

Improved offence

The Tribe offence has made giant strides since the season started. Plagued by inexperience at first, they have sharpened their timing and play-execution in winning their last two starts. The Indians' ground game features halfback Ted Dufresne and punishing fullback Ralph Loader. Loader, a two-way standout, is a devotee of the Jim Taylor school of rushing; when he hits it hurts. Their game plan for the U. of M. calls for quarterback Robin McNeil to mix his plays extensively. He will be passing to his favorite target, Ken Sutherland, and left end Roger Thivierge. Pass protection has been good in the last two games.

Championship?

The Indians will be dangerous. In their last start, they tripped

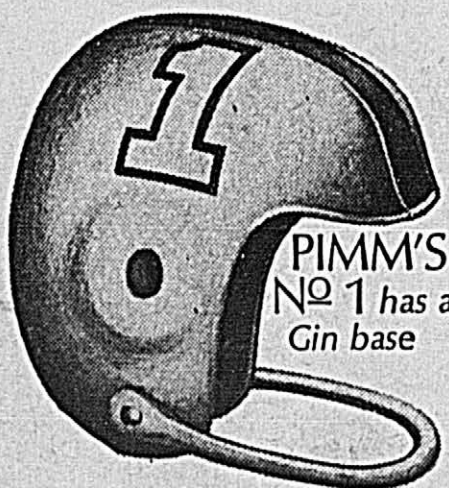
Loyola 11-7. The U. of M. squeaked by the same Loyola team 18-17. The Tribe spirit is terrific and they are anxious to avenge

their previous loss to the Carabins. A win would mean a good chance for the league championship.

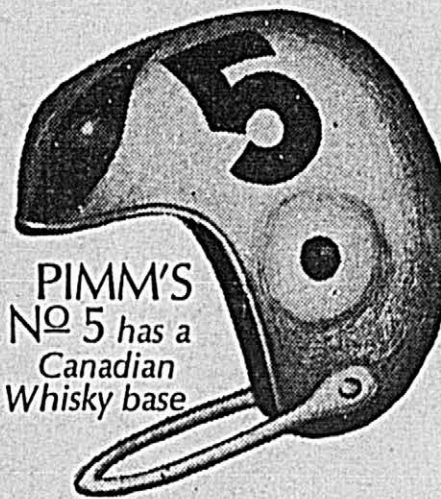
OQAA jottings

• Toronto seeks its fifth consecutive OQAA track and field title at the annual Conference Meet Saturday in Waterloo. U of T easily won last year with 71 points, 23 more than runner-up McMaster. Among 1964 individual champions returning are Pat Rahming of McGill (high jump), Jorma Salovaara of Toronto (shot put) and Uwe Scharge of Toronto (220 yards). Dave Ellis of Queen's, winner of the Hec Phillips trophy as outstanding athlete at the '64 Meet, has been hampered by injuries recently and may not defend his 440- and 880-yard titles.

• Toronto scored a clean sweep of the Conference Tennis finals at McMaster last weekend. Pete Burwash, Craig Pyke, Paul Kent and Mike Zimmerman turned back Eastern champs McGill, 5-1, for the team title.



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